



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ing to her. And the change of attitude may have been prompted by an innate feeling of the chivalry which was eventually to blossom out of His teaching. Standing is not the usual habit of the Jewish Rabbi when he is engaged in teaching, so it is all the more remarkable that our Lord should have shown so much courtesy to our sex in the person of one of its most degraded representatives. The little word of *qâ'em*, 'standing,' has so much significance, that we cannot suppose it to be a mere orthographical variant" (p. 147).

The book closes with two brief chapters on entirely distinct topics. The first proposes some emendations which Mrs. Lewis believes would help to make the Revised Version of the Bible a more intelligible and more consistent translation; while the last chapter is made up of a series of paragraphs aiming to show how various statements of Scripture have been confirmed by modern scientific investigation and discovery.

WARREN J. MOULTON.

BANGOR THEOLOGICAL SEMINARY.

**JESUS THE CHRIST: HISTORICAL OR MYTHICAL? A Reply to Professor Drews' *Die Christusmythe*.** T. J. THORBURN. T. & T. Clark. 1912. Pp. 311. \$2.50.

In a brief introduction the author states the views of a few writers who have denied the historicity of Jesus. Then he presents the historical data in support of Jesus' existence. The concept of a suffering Messiah is held to have been no part of pre-Christian Jewish belief, and so could not have supplied the first Christians the model for their messianic faith. This they derived from historical experience. More positive testimony for Jesus' historicity is drawn from the gospels, Paul, Josephus, Roman writers, and Jewish tradition. The second part of the volume deals with the mythological data which opponents have found in the Gospels. After denying the existence of any pre-Christian Jesus-cults, Thorburn refutes the arguments which have been advanced to prove the mythical character of numerous gospel items. He arrives at three conclusions: (1) the *Christ* of Paul is identical with the Jesus of the synoptists; (2) the *Jesus* of the synoptists is a historical person; and (3) the *Jesus Christ* of primitive Christianity is no mere idea subsequently precipitated and historicized as the founder of a religion. The argument, we believe, would have gained in clearness and force had the author distinguished more sharply between the Jesus of history and the Christ of early faith.

SHIRLEY J. CASE.

UNIVERSITY OF CHICAGO.